لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ihsan 1353—June 1974

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIX IHSAN, 1353—JUNE, 1974 No. 6

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According to reports published in a section of Pakistani press, it is said that the رابطہ عالم اسلامی in its annual convention held at Mecca, on 6th, 7th and 8th April, 1974 has passed a resolution urging the Muslim governments to bycott the Ahmadies economically, socially and culturally and to disallow intermarriages with them and their burial in the graveyards of the Muslims ; to declare them a non-Muslim minority and treat them as unbelievers in all respects. It is also reported that the Saudi Arabian Government has also banned the Ahmadies from performing Haj.

Without going into the question of who is a Muslim and who is not a Muslim or whether anybody has the right to pass judgement on the faith and religious beliefs of a particular individual or a group of individuals, we would only like to say that this amazing resolution, if correctly reported, could well let loose a spate of *fatwas* denouncing different sects, one sect declaring the other sect to be out of the pale of Islam.

As far as the Ahmadiyya Movement is concerned it is not in the least disturbed by such resolutions. It has weathered a long line of similar resolutions which were similarly inspired by interests other than religious.

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On our part, we do not concede the right to decide about our being Muslims or non-Muslims to any self-styled custodian of faith. We believe that we are commissioned by Allah to serve the cause of Islam. We are irrevokably pledged to revive and rejuvenate and in fact re-establish Islam throughout the world. We have, threfore, nothing to fear from such *fatwas*.

But it seems an irony of fate that the very city which is the center and symbol of truth and freedom, of love and emancipation, in which mankind once received the first charter of human dignity and fraternity and whose streets are still echoing the voice of the greatest of Prophets, should be chosen as the venue of a conference which was to pass such a resolution—a resolution recommending hatred, malice and intolerance.

From our point of view there is nothing new or strange in this resolution. It is a mere babbling reiteration of the excuses by which the Quraish of Mecca tried to justify their opposition to the Holy Prephet of Islam. Did not the people of Mecca pronounce the Holy Prophet to be an outcaste and an unbeliever? Were not the gates of the Holy city and of the House of God closed to the Prophet of Allah and his followers?

Further, were not the *Wahabis* themselves denied access to the Holy House at the end of the last and the beginning of the present century? Did it make them non-Muslims? Were they faithless during that period? If they remained Muslims inspite of not able being to perform Haj for quite a long period of time, how can there be any doubt about our Islam if we are forcibly stopped for 5 or 7 years from performing this sacred duty.

We believe that the Ahmadiyya Movement is honestly and successfully trying to uphold and serve the cause of Islam. Such

resolutions or the resulting persecutions cannot deflect us from our path. With trust in Allah and conviction in the ultimate triumph of Islam we shall continue to spread the message of Allah and His Prophet, peace and blessings be on him. We have nothing but pity for those who try to distract us from the great responsibility that we are shouldering. We are sure that ultimately even the people who denounce us today will be forced by events and the verdict of history to withdraw this and all such resolutions which might be passed. We are reassured by the prophecy of the Promised Messiah and Mehdi, on him be peace, which he made eighty years ago :

> "I see the people of Mecca entering in troops, the party of Allah, the All-powerful, Almighty. This is from the Lord of the Heavens and the earth and is strange in the eyes of the people of this earth".

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Message of the Imam

Hazrat Khalifatul III in a recent message to the Amirs of Ahmadiyya Jamaats all over the world, has asked them to advise the members of the community to start sending in their contributions to the Ahmadiyya Centenary Fund. He says that by the month of February next 1/8th of the total promised contributions must be realized.

The complete text of the message is reproduced below :

"On the occasion of the last Annual Gathering, I placed before the Jamaat the Ahmadiyya Centenary Plan. I also appealed to the members to contribute to the Ahmadiyya Centenary Fund, which is established to meet the expenses of the proposed plan——the plan for the final victory of Islam.

"At that time, I asked my sincere friends in the Jamaat, to contribute rupees twenty five millions to the Fund. But at the same time trusting in the All-Powerful Allah, I had announced that the amount of the promised contributions to the proposed Fund will, if Allah so wills, come round to Rs. 50 millions. Later on in a Friday *Khutba*, seeing Allah's countless blessings, I said that the amount may come to round about 90 million rupees.

"The last date fixed for sending in 'promises' to the Fund was March 31st, the last day of the 1974 Majlis Mushawarat of the Ahmadiyya Movement. Praise be to Allah, the Almighty, that the amount of the promised contributions on the last day of the Majlis Mushawarat exceeded rupees 95 millions.

"Promises of contribuions are still coming in from various Jamaats. And by the time of writing this letter, the amount has risen up to 102, 4, 47, 344 rupees. Still it is rapidly rising

up. Allah be praised for all His favours.

"The task of sending in promises of contributions is almost finished. The question of the collection of these contributions remains. By the end of February, 1975, we must realize about 1/8th of the total amount promised.

"Please convey this message of mine to all the sincere and devoted members of the Jamaat to start sending in their contributions in the same spirit of sincerity, devotion and enthusiasm with which they promised. They should keep on sending regularly their contributions in time. The work on the proposed plan has already started and money is urgently needed to meet the expanding expenses. Please send in reports of the collection of your area to me directly so that I may pray for you.

"May God always watch over you and protect you and may He grant us the strength to do our duty and discharge our mutual responsibilities in this great struggle for the Final Victory of Islam. Amen ! Amen !!

8th Hijrat, 1353 — Mirza Nasir Ahmad

8th May, 1974 — Khalifatul Masih III

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It would not be out of place to mention here, that the 55th Majlis Mushawarat of the Ahmadiyya Movement, held in March last, meeting under the chairmanship of Hazrat Khalifatul Masih appointed a twelve-member standing committee to formulate the details of the proposed plan. The Committee is to meet regularly twice a month. In due course, it is expected that this central standing committee will be assisted by different regional sub-committees. These regional sub-committees working under the general supervision of the central committee, will formulate proposals to further the aims of this great plan in their respective countries. The central committee was provided with

guide-lines to work on, by Hazrat Khalifatul Masih himself, in his opening address to the Majlis Mushawart.

It is earnestly hoped that the Ahmadies, with their traditional devotion to the cause of Allah and His Prophet, peace be on him, will respond enthusiastically to the call of their Imam.

May Allah bless us and grant us the strength to fulfil the wishes of our Imam. Amen.

Glimpses from the Life of Ahmad

Hazrat Mirza Bashir Ahmad reports that the wife of the Promised Messiah, Ummul Momineen Hazrat Syeda Nusrat Jahan told him : "The Promised Messiah used to give *Sadqa* (charity) very often and that so secretly that even we would not know of it." I asked her, "How much did he use to give in charity?". She replied : "Quite a lot of it and in his last days he would set apart one tenth of what he received and would give it as charity." "But", she added "It does not mean that he would not give more than one tenth. He used to say that sometimes, due to increased expenses one gets careless in giving charity. But if the money to be spent in charity is set aside beforehand, then, one cannot be negligent because in that case that money cannot be spent in any other way."

She said that in view of this he would always set apart one tenth of all his income. Otherwise he used to give even more than this. I said to her, "Did he make any distinction between an Ahmadi and a non-Ahmadi in giving charity"? She replied : "No, never, he would always give to the needy whoever he might be." As a matter of fact, there were very few Ahmadies in Qadian in those days who were really needy.

(Continued on page 9)

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بسم الله الرحمن الرحيم

حامداً و مصلياً

A Pamphlet for the Clergymen

ذالک بان منهم قسیسین و رهباناً و انهم لا یستکبرون

'That is because amongst them are savants and monks and because they are not proud'. (5:82)

لا اله الا الله

'There is no God other than Allah'. (47 : 20)

و الذین یدعون من دون الله لا یخلقون شیئاً و هم یخلقون

اموات غیر احیاء و ما یشعرون ایان یبعثون

'And those on whom they call beside Allah create not anything, but they are themselves created. 'They are dead, not living; and they know not when they will be raised'. (16 : 21, 22).

God Almighty, in the verses quoted above, has declared as dead, Hazrat Isa, son of Maryam and all other humans who have been falsely and unjustly taken as gods. In fact, the one argument against the creature-worshippers that those saints or persons whom they worship, have died and are no longer living but are dead, and had they been gods they would not have died, is far stronger than millions of arguments put together. It should be realized that those who declare a mere human to be God of the worlds, demand from us nothing but this that we prove their god to be dead and included among the dead. For, no sane person would ever take a dead man to be God. And all the Christians agree on the point that if anyone proves Masih, son of Maryam to have died, never to rise again, they will

immediately forsake Christianity. But it is a pity, that our past Ulema never paid attention to this point against the Christians. Whereas this single argument puts an end to all controversy. Who in this world can be such a fool as to call a dead man God of the worlds and ascribe to him the attributes of a Living and Everlasting God. The pillar of Christianity, under whose shelter the Christians of England, Germany, France, America and Russia are proclaiming. 'Christ is our Lord' is only this, that unfortunately, both Muslims and Christians, hold, quite contrary to the Divine Book, that Christ has been living in the heavens since a long time. There is no doubt that if this pillar falls then with the removal of this false belief, the face of the earth will at once be cleaned of creature-worship. And the (people of) Europe, Asia and America, will enter the faith of the Unity of God and live together for ever like brethren. I have already tried the contemporary Muslim Ulema but they are not happy over the fall of this pillar and are secretly supporting creature-worship. I conveyed to them the commandment of God, the Almighty, but they did not accept it. Now I turn my attention to Christian gentlemen, with an invitation to accept this holy gift. And I believe that they will not treat me so rudely as the Muslims did. Because they have the politeness that justice-loving government of Great Britain has inculcated in a civilized people by its laws, and they follow that code of ethics which a respectable society has established in their hearts.

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So I should thank Allah, the Glorious, as well as this benevolent government, under whose protection we can happily and freely argue with its Christian subjects. And the clergymen themselves are so far ahead of our Ulema in showing good manners, politeness, and gentlemanly attitude that we feel ashamed when we compare them. When we argue with our own Ulema we are always afraid lest they should resort to violence while arguing.

I am not talking here of those whose hearts have been purified by Allah. But most of them are such in whom beastly

qualities dominate. Everyday I find that whenever a Muslim antagonist comes to see me he is so overwhelmed with anger that he stammers when he talks; his face, flushed with rage, shows signs of beastliness. But when a Christian comes to see me, it seems as if the very passions of anger have been taken away from him, he speaks gently and politely. So I pity these people. What quarrel have we with them? Simply this that Masih is not alive. A very insignificant thing! If once it is decided they will join us like brothers, and Islam and only Islam will prevail in Europe and Asia. So respectfully and humbly I send this gift of an announcement to all the clergymen, that, God Almighty has proved to me that Masih, son of Maryam has died for ever. And I have so many positive arguments in favour of this that a just man has no course except to admit it. I hope, therefore, that the reverend gentlemen will have an exchange of views with me on this subject and thus benifit our ignorant brothers. I believe that our talks with the clergymen will prove to be very helpful in the manifestation of truth. And peace be on him who follows the guidance!.

Mirza Ghulam Ahmad Qadiain

Ludhiana, 20th May, 1891.

(Continued from page 6)

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Hazrat Mirza Bashir Ahmad relates that Hazrat Ummul Momineen told him that "whenever the Promised Messiah would borrow money from someone, he would always pay back more than what he had actually borrowed". I asked her whether she remembered any particular instance. She replied: "I dont remember any particular instance but he used to say that the Holy Prophet, peace and blessings of Allah be on him, has enjoined this." "And" she added "he would never tell someone to do a thing which he himself did not practise." I asked her: "Did the Promised Messiah lend money to anyone"? She said: 'Yes

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A Sura from the Holy Quran

بسم الله الرحمن الرحيم

قل يا ايها الكفرون ـ لا اعبد ما تعبدون ـ و لا انتم عبدون ما اعبد ـ و لا انا عابد ما عبدتم ـ و لا انتم عبدون ما اعبد لكم دينكم ولى دين

Say, 'O ye disbelievers ! 'I worship not as you worship ; 'Nor do you worship as I worship. 'And I shall not worship that which you worship ; 'Nor will you worship Him Whom I worship. 'For you your religion, and for me my religion.'

Date of revelation :

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In Noldeke's opinion this sura belongs to the latter part of the early Meccan period i.e. about the fourth year of the prophethood. The reason he gives is that about that time, the basic ideas of both Muslims and disbelievers of Mecca took a concerete shape and the Holy Prophet was in a position to argue with the disbelievers.

The view expressed by Noldeke is correct to the extent that in the early days because of the novelty of the ideas put forward by a new religion, its opponents do not fully comprehend their real significance and therefore, the dialogue of the believers and the disbelievers, always tends to be superficial. With the passage of time and with constant exchange of views the believers begin to put forward their views in a concrete way and the disbelievers also give a concrete shape to their wandering thoughts. A few years after the proclamation of a new movement which claims to replace the old movement,

Continued from the Review of Religions, May, 1974.

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people become competent enough to compare the ideas of both which become crystalized. As this sura gives a definite challenge to the opponents, Noldeke concludes from this internal evidence that it belongs to the latter part of the early Meccan period.

We have repeately said that revelation of the Quran did not depend on particular circumstances. It depended on the principal and universal needs of man ; it forbids evil and enjoins good. Inspite of this, in case of this sura, we accept that the challenge given in it, was given at a time when the opponents of Islam were in a position to understand and accept it. Therefore, if history supports it, there is nothing to stop us from accepting Noldeke's reasoning about this sura being revealed in the begining of the fourth year of the call or a little earlier. For this was the time when the opponents of Islam were able to think of the new religion in clear terms, on the one hand and had also formulated the fundamentals of their faith on the other. Fearing its rapid progress, they had decided to compromise with the new faith in one manner or another. This sura does not deal with this subject alone. As we shall discuss later, it contains various other and very important matters. But this is also possible that because of this one subject being appropriate to the circumstances it may have been revealed at that time.

Noldeke, no doubt, is one of the most brilliant orientalists. And most of the orientalists will agree with him in placing this sura in the beginning of the fourth year or at the latest in the early days of the fifth year of the call. This fact belies their baseless accusations about sura Najm. Because sura Najm was revealed in the fifth year of the call or a little later. As we have seen, sura al-kafirun was revealed at an earlier date. Therefore, when sura Najm was revealed after sura al-Kafirun, as both Muslims and the orientalists agree, how can it be possible for anyone to believe that the claim of disbelievers which was emphatically rejected in al-Kafirun could possibly have influenced the Holy Prophet, in uttering something in sura Najm that supported idolatory.

In short, the discussions of orientalists to determine the date of revelation of this sura provide us with irrefutable argument to reject the alleged compromise with idolatory in sura Najm.

Context and Subject Matter

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A study of the present sura and the suras preceding it convinces us that it relates to the Last Age. The sura al-Kauthur, preceding it, was related directly to the times of the Holy Prophet. Therefore, while there is no doubt that the people of his age are also referred to in this sura, it has a specific reference to the last age.

It foretells of a time when disbelief would gain supremacy over Islam and as far as material means are concerned Islam would no longer be a living force.

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In such circumstances, Holy Prophet's spirit would again appear in the world through one of his disciples and shall challenge the world as he had challenged and shall proclaim: "Whatever you may do I shall not submit to disbelief". This is the age of Mehdi or Messiah in which Gog and Magog were to appear and by overpowering Islam were to establish religious and political supremacy of Christianity over it. It is stated in this sura, that while the majority of Muslims would submit to the Christian influence, Holy Prophet's spirit would refuse to bow before un-Islamic ideas and consequently Islam shall survive and shall gain its lost splendour and glory through peaceful propagation and people shall turn towards Islam and their hearts shall be purified of disbelief and atheism.

The sura has a deep connection with the sura preceding it. The preceding sura stated that spiritual and material blessings shall be bestowed upon the Holy Prophet, such as have no parallel in the human history. As a new Adam, he will be the progenitor of a new world, and his progeny will continue to prosper. While the progeny of his enemies shall be destroyed. In al-Kafirun, referring to the ealier sura, the disbelievers are

admonished by Allah, that if having seen manifest signs in support of the Holy Prophet, they have refused to accept Islam, how can they expect him and his followers to give up their faith and accept their foolish and fantastic thoughts. If disbelievers entertained any such hope they were mistaken. The only reasonable course left for them was to wait for God's verdict to come into operation.

The word *al-Kafirun*, used in the present sura, may refer to a particular group of unbelievers of Holy Prophet's time, or it may refer to all the unbelievers of all the ages.

In our opinion, the present sura is addressed both to the unbelievers of his times as well as all those who came afterwards. It addresses the idolaters of Mecca as well as the followers of Christianity and all other faiths which were to become powerful in the latter days. In this sense, the verse may mean: 'I say to you, ye unbelievers of Mecca' and it also means: 'I say to you, ye unbelievers of all ages'.

(To be continued)

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(Continued from page 9)

many times. Once Maulvi Sahib (Hazrat Khalifatul Masih I) and Hakim Fazal Din of Bhera borrowed some money from him. When Maulvi Sahib returned the money, he sent it back saying 'Do you think your money to be someting different from ours'.

"Maulvi Sahib immediately told Hakim Fazal Din about this and advised him not to return the borrowed money as he had already been rebuked for returning it".

Hazrat Mirza Bashir Ahmad say: 'I may further add that I have also heard that Maulvi Sahib advised the Hakim Sahib if he wanted to return the money he should return it in some other form.'

Thus said the Holy Prophet

A Translation of الجامع الصحيح مسند الامام الربيع بن حبيب

Chapter IV on Knowledge

—— Rabi bin Habib says: Abu Ubaidah told me from Jabir bin Zaid from Anas bin Malik from the Prophet, peace and blessings of Allah be on him: he said :
"Seek knowledge even though you may have to go to China".

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—— On the same authority: from the Prophet, peace and blessings of Allah be on him, he said:
"The angels humbly lower their wings for a student approving his pursuit."

—— Abu Ubaidah from Jabir bin Zaid from Abu Hurairah: he said; Messenger of Allah, peace and blessings of Allah be on him, said: "Allah shall make the way to paradise easy for one who travels a path to seek knowledge."

—— Abu Ubaidah from Jabir bin Zaid from Abu Hurairah: he said: the Apostle of Allah, peace and blessings of Allah be on him, said: "He who studies for the sake of Allah, the Honoured, the Glorious, and acts accordingly, shall be raised in peace on the day of Judgement and shall be granted a visit to the Hoze". I have heard like this from the Apostle of Allah, peace and blessings of Allah be on him.

—— Abu Ubaidah from Jabir bin Zaid : he said the Apostle of Allah, peace and blessings of Allah be on him, said : "Seek knowledge for it is nearness to Allah, the Honoured, the Glorious. And to teach someone ignorant is a charity. And the knowledge makes the learned occupy a place of honour and respect. And knowledge is an ornament for the learned in this world and the other".

—— Abu Ubaidah from Jabir bin Zaid from Anas bin Malik from the Holy Prophet, peace be on him : he said : "Education of chil ren extinguishes the wrath of the Lord".

—— Abu Ubaidah from Jabir bin Zaid from Abu Hurairah : he said : The Holy Prophet, peace and blessings of Allah be on him, said : "Learn knowledge before it is taken away. And its taking away means the passing away of the learned".

—— Abu Ubaidah from Jabir bin Zaid from Anas bin Malik from the Apostle of Allah, peace and blessings of Allah be on him : he said : "Whom Allah wants to do good, He grants him understanding of religion".

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—— Abu Ubaidah from Jabir bin Zaid : he said : "It has reached me about Muawia bin Abi Sufyan, he said, while he was addressing from a pulpit : "Ye people ! None can withhold from one whom Allah gives and none can give him from whom Allah withholds. And fate cannot benefit even the fortunate one without His Will. And for whom Allah wants good He grants him understanding of religion".

He says: 'I heard this from the Holy Prophet, peace and blessings of Allah be on him, speaking from this very pulpit.'

—— Abu Ubaidah from Jabir bin Zaid: he said: It has reached me about the Holy Prophet, peace and blessings of Allah be on him, he said: "An ink-stain on one's clothes while writing about knowledge is like blood shed in the path of Allah. And he shall continue to get his reward as long as the stain remains on his clothes".

—— Abu Ubaidah from Jabir bin Zaid from Ibni Abbas: he said: "One day the Holy Prophet, peace and blessings be on him, came out to the mosque and found his companions sitting in groups, discussing various types of knowledge. He found the people of the first group, with which he stayed, were reciting the Holy Quran. He stayed with them for a short while and said: "My Lord has sent me with this". Then he rose and went to the second group and found its members arguing about the permissible and the prohibited. He sat with them a little while but did not say anything. Then he rose and went to the third group. He found them discussing the Unity of Allah, the Glorious, the Honoured, and the absence of anyone resembling Him or like Him. He stayed with them a little longer and said: "My Lord has commanded me this". Jabir says: 'Unity means realization of knowledge and conviction about Allah, the Glorious, the Honoured. And anyone who does not realize the Unity of Allah is not a believer'.

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—— Abu Ubaidah from Jabir bin Zaid: he said: 'I find that most of the companions of the Holy

Prophet, based their fatwas on Holy Prophet's sayings. Thus for example they would say: The Holy Prophet said: "None of you should urinate in stagnant water and then take bath in it or perform *wuzu* with it".

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—— Abu Ubaidah said: "It has reached me from the Apostle of Allah, peace and blessings be on him, he said: "I leave behind in you a thing if you hold it fast you will never go astray. It is the Book of Allah, the Glorious, the Honoured. And what you do not find in the Book of Allah, look for it in my *Sunnah* and if you do not find it in my Sunnah then follow the opinion of your *Amirs*."

KHUDA BAKHSH LIBRARY

—— Abu Ubaidah from Jabir bin Zaid: he said: It has reached me about the Holy Prophet, peace and blessings of Allah be on him, that once when he was sitting in the mosque, three persons came in. Two of them came towards the Holy Prophet, and one of them went away. When these two came to the Holy Prophet, they greeted him and one of them tried to squeeze in among those who were sitting round him and the other sat behind the people. The Holy Prophet said, "Shall I tell you something about these three." They said: "Yes, Prophet of Allah". He said: "One of them who took refuge with Allah, Allah granted him refuge. And the second who felt ashamed of going back, Allah will forbear from him. And the third who turned away, Allah will turn away from him".

The Holy Quran

(I V)

Maulvi Muhammad Sadiq

Before taking up a discussion of the principles of *Tafsirul-Quran*, it seems desirable that we should clearly understand what *Tafsir* is and what it actually means.

Sayyuti writes in his *Itqan* : "There are *Muffassirin* (Commentators) nowadays who would not be able to give a satisfactory answer if we ask them what is the difference between *Tafsir* and *Tavil*."

It should be remembered that in the present age commentators of this type abound even more them they did in the times of Sayyuti.

After registering this caution let us now see what are the meanings of *Tafsir*.

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1. Imam Raghib Isfahani says that the word '*tafsir*' is more common than '*tavil*'. It refers to the sense and meaning of words and مفردات, directly vested in them, according to the lexican and usage of the language. '*Tavil*' on the other hand, widens the field, since it embraces the implications and inferences which flow validly from the words and expressions of the text.

2. Allama Ma Toridi is of the opinion that where it is based on a valid argument, it would be a correct *tafsir* ; otherwise it would be a wrong exposition, called *tafsir* according to one's own fancy.

3. Abu Talib Tha'labi says that *tafsir* means to lay bare the meanings carried by words and expressions, in the material or the surface sense, or the sense it embraces in similitude.

For instance, you explain the meaning of *sirat* by saying it means the way—*tariq* ; or the meaning of *Sayyib* as rain. There is *tavil* when you get at the inner sense of a word. *Tavil* makes you aware of the real significance, while *tafsir* embraces the reasoning that leads you to that valid significance.

4. Allama Isbahani says : in the language of scholars *tafsir* means to state the meaning of words and expressions used in the Holy Book, irrespective of whether those words are difficult, or common and generally used. *Tavil*, he says, is generally concerned with sentances and their implications.

5. Some scholars hold that *tafsir* is concrned with the traditional sense which a word carries, while *tavil* also embraces the rational approach.

6. 'Abu Nasar Alqoshairi says *tafsir* is limited to *sima'* hearing, and to *Ittiba*—obeying and following. *Tavil* embraces inference and conclusion, based on the surface and commonly understood meaning and sense.

7. Some Ulama say whatever we find plainly stated in the Holy Book, and precisely present in the *sunnah* of the Holy Prophet, is called *tafsir*. Inferences and implications of the words and expressions, and the similitudes, drawn by competent scholars, comprise *tavil*.

8. Allama Baghvi and Kawashi say to turn a verse to the sense and meaning which it carries - a sense and meaning which fits into the meaning of what has gone before in the text, and what follows - which does not clash with any portion of the Quran elsewhere, and does not lie in conflict with the *Sunnah*, is called *tavil*.

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9. Some scholars say that used as a term, *tafsir* embraces a statement of the occasion and conditions attendant on a verse when it was revealed ; whether it is Meccan or Medinite ; whether it is *muhkam* or *motashabih* general or specific ; absolute or restricted ; brief or full ; lawful, or forbidden ; pro-

mise or a warning of chastisements ; commandment or prohibition ; and similitude.

10. Allamah Abu Hayyan says *tafsir* is the branch of learning concerned with the meaning and pronunciation of words, their meanings when they stand alone, and when they occur in a group of words ; and all matters concerned with this field.

11. Allama Zarkashi says *tafsir* is the science which enables us to understand the Scripture which came down on the Holy Prophet Muhammad - the science which explains its meaning ; lays down its commandments and prohibitions ; amplifies its implications, so that they become easily perceptible, and makes the wisdom which lies in the text easy to be grasped by a lay man.

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A collective study of these views enables a man to form a clear idea as to what is *tafsir* and what is *tavil*. With this purpose in view, innumerable scholars and divines have written a number of commnetaries. A referance to all these commentaries is neither desirable here, nor very profitable. I would, therefore, refer only to a few of the old works, and to some of the authoritative works of the later and current periods. This should enable the reader to form a fairly accurate idea of the work done by scholars in this field, and confer on him a knowledge of some of the characteristics of these works, and their authors.

Tradition very clearly bears out that Companions of the Holy Prophet used to make ardent endeavours to learn *tafsir* from the Holy Prophet himself, since he was the best qualified to teach the Book, of which he himself was the bearer. They were not content with the words alone. They also desired to swim deep into the meaning, the sense, and the implications of the holy text. Many of them, sometimes spent long months and years in learning the text and *tafsir* of one sura alone, before they proceeded to learn the next. It is recorded that Abdullah bin 'Umar spent as many as eight years in his study of the *sura Albaqarah*. Abu Abdul Rahman Alsalmi says he was told by

Uthman bin Affan, and by Abdullah ibni Masud, that after they had learnt ten verses of the Holy Book, they would not proceed to learn more, before they had learnt fully the meaning of what they had learnt by heart. "We acquired academic learning of the Holy Book, we also learnt how this learning was practically to be applied to the various occupations and conditions of our daily life". Imam ibni Taimiyya writes: "It is essential to make careful note that while on the one hand the Holy Prophet taught the words of the Holy Quran to his disciples, on the other he took particular care that they should also master the meaning, and the implications. The Divine command that the Prophet should convey to the people what he had received from Allah covered both these aspects." (*Itqan*, Part II, page 176).

This, however, should not be taken to mean that only that *tafsir* is valid and reliable which was learnt directly from the Holy Prophet. If this were made into an inflexible principle, it will not be possible to explain away differences between the Companions over the meanings of passages in the Holy Book. These differences prove that every believer is entitled to understand the Holy Book, according to one's own capacity to grasp it.

Nevertheless, the point should not in any case be overlooked that where a sense and meaning of a passage is clearly proved to have been preserved from the Holy Prophet himself, that sense and meaning would form the basis for *tafsir* for all times to come. No scholar or divine can be taken as qualified to reject a meaning given by the Prophet.

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Scholars and divines of eminence agree that any endeavour to discover new meaning of verses and passages of the Holy Book cannot be ruled out as not permissible. All the same, any new sense or meaning shall have to be approached with extreme care, since it would not be acceptable if it violates certain principles and conditions. Allama Shuqani has raised an interesting question. When the scholars and divines of one period make

use of a certain argument, or accept one meaning, would it be permissible for the scholars of another time to reject an earlier accepted view, without first refuting the earlier meanings, and proceed to put forth a new meaning or a new argument? Then he answers this question himself. "The consensus of opinion among the ulama has held that to do so is quite permissible and proper." (*Irshadul Fohul*, page 77)

Similarly Ibni Daqiquleid says: "Where the words have a clear and evident meaning in the usage of the Arab language, we shall accept that meaning without hesitation. (*Tafsir Ruhul Maani*, Part III, p. 78 and *Irshadul Fohul* page 155)

Imam Razi has given his opinion that it is permissible to give a new meaning which has not occurred to earlier scholars. (*Tafsir Kabir*, part III, page 168)

The point is thus firmly established that Companions of the Holy Prophet made great efforts to learn the meaning of the sacred text of the Holy Quran from the Holy Prophet himself. Moreover they exercised their own mind as well to obtain the fullest posssble understanding of the Holy Book.

However, the *tafsir* which has come down to us directly from the lips of the Holy Prophet is not much. Barring *tafsir* of only a small number of verses, *tafsir* of the rest of the Quran can not be authoritatively traced back to the Holy Prophet. (*Itqan* part II, page 174)

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Further there is another kind of *tafsir*, that which is traceable to various Companions. But this also is not a very great deal. Although it is extremely valuable in itself, however, it cannot, and never was, taken to be the last word in the tafsir of the Holy Book. (*Irshadul Fohul*, page 213).

Well known commentators among the Companions are the four *Kholafa*; Ibni Masud, Ibni Abbas, Abu Musa Ash'ari, Zaid Ibni Thabit, And Obai Ibni Ka'b. *Tafsir* of a small number of verses come down to us from Anas, Abu Hurairah, Ibni Umar, Jabir, and Abdullah bin *Amir bin al-As*.

In regard to Abdullah bin Abbas it is recorded that the Holy Prophet, on one occasion, prayed for him that Allah grant him understanding of *Din* and the Holy Quran. In another Hadith the Holy Prophet is recorded to have remarked to Ibni Abbas himself : "You are a good commentator of the Quran." This was natural, and only to be expected, in view of the fact that *Gibra'il* himself had said in regard to Ibni Abbas that he will grow up as a scholar of high rank amorg the Muslims. (*Itqan*, part II, page 187)

According to Imam Shafi'i about a score of reports in the field of *tafsir* have come down to us from him. (*Itqan* part II, page 189)

But even about Ibni Abbas it must be noted that the *tafsir* anthentically traceable to him is not much. A great deal of the lengthy reports in the field of *tafsir* we find related from him, in some works, are, in fact spurious, and clear concoctions. We find Allama Khalili saying in *Al-Irshad* : "These lengthy reports attributed to Ibni Abbas are undesirable, and the narrators of these reports are unknown people. For instance, the *Tafsir* of Jowaiber, which Zahhak has narrated from Ibni Abbas." (*Itqan* Part II, page 189)

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Similarly another work of *tafsir*, titled *Tanvirul Miqyas fi Tafsir Ibni Abbas*, is not actually written by Ibni 'Abbas himself. The author is Allama Abu Tahir Majduddin Alferozabadi.

The author of *Ghayatul Amani*, Allama Abdul Ma'ali Alsalami, writes : "*Tafsir* Ibni Abbas, is the work of Majduddin Alferozabadi who is also the author of *Alqamusul Mohit*. In this work, he has collected the *tafsir* narrated by Muhammad Ibnul Saibul Kalbi." (Part I, page 67)

In regard to this Muhammad Ibnul Saibul Kalbi, Imam Yahya Ibni Mo'in says that "he is not reliable". Imam Aljuzjani, and some others, say 'he is a liar". Imam Al-Darqutni, and some other scholars, hold he is *matruk* (abandoned). Therefore the verdict of Imam Ahmad bin Hambal, that this work does not merit even a passing glance, seems to be well deserved. (*Mizanal Itidal*, Part III, page 62).

Similarly Allama Al-Shuqani says in his *Alfaraidul*

Majmu'a fi Ahadithil Mauzu'a, "Among such works of *Tafsir* which are adjudged unreliable, one is known by the title of *Tafsir Ibni 'Abbas*, it contains material narrated by people who are known as liars and fabricators." (Page 104)

In short, when *Tafsir* related by Ibni 'Abbas is known to be limited only to a few verses, even though Ibni Abbas is one of the most prominnt commentators one is somewhat in a position to form some idea in regard to the scantiness of *Tafsir* coming from the other Companions of the Holy Prophet. All the same, the *mufassirin* have endeavoured to bring together all the material they found to hand, without subjecting it to any hard and rigid tests, leaving this sifting to the judgement of scholars coming later. They seem to have given special attention to reports, in the field of *Tafsir*, which were handed down by *Tabi'in*, the general name by which people of the second generation are known, who themselves did not come into contact with the Holy Prophet, but they were descended from people who were reared in religion by the Holy Prophet himself. Again, among the *Tabi'in*, the first place was given to those who hailed from Mecca, since they had the most ample chance to have learnt *Tafsir* from Ibni Abbas himself. Next, among the pupils of Ibni Abbas, the foremost position was given to Mojahid.

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Among the *Tabi'in* Mojahid ; Ata ibni Abi Rabah ; 'Ikrama, Maula of Ibni Abbas ; Said ibni Jubair and Ta'us have related *Tafsir* from Ibni Abbas ; among the Kufians this duty was performed by the pupils of Ibni Masud ; and among the scholars of Medina, Zaid ibni Aslam, and Malik bin Anas, used to explain the *tafsir* of the Holy Quran.

Fazl ibni Maimun says he personally heard from Imam Mojahid that he studied the Holy Book from Ibni 'Abbas a full thirty times.

Imam Novi has said : "When you get a *Tafsir* related by Mojahid from Ibni 'Abbas, that should you should accept."

Allama Hazif says that among his contemporaries Mojahid was the greatest scholar in the field of *Tafsir*.

Ibni Taimiyyah says this was the reason why Imam Shafi'i and Bokhari relied on his reports. (*Itqan*, part II, page 189)

To the period of the *Tabi'in* belong some other great commentators, like Hasan Basri; Ata ibni Abi Salma Al-Khurasani; Mohammad bin Kab Al-Qarzi; Abul Aliya; Al-Zahhak bin Mozahim; Atiyya Al-Aufi; Zaid ibni Aslam; Qatada; Murrah Hamadani; Abu Malik; Moqatil ibni Sulaiman, etc., etc.

Thus, as the time passed, the number of commentators continued to increase, as also the number of commentries, so that it is not easy now even to name them all, without taxing the patience of the reader. In any case, however, the following are the titles of some of the most well-known among them:

1. *Tbfsir Ibni Jarir*, by Imam Abu Ja'far Muhammad Ibni Jarir Al-Tabri, 310 Hijri.

2. *Tafsir Tha'labi*, by Abu Ishaq Thalabi 427 Hijri.

3. *Tafstr Baghwi*, also known by the title *Maalimul Tanzil* by Hafiz Abu Muhammad Husainul Fara al-Baghwi, 516 Hijri.

4. *Tafsir Kashaf*, by Abul Qasim Muhammad Ibni Umar Zamakhshri, 528 Hijri.

5. *Tafsir Majmaal Bayan*, by Abu Ja'far bin Muhammad bin Tusi, 561 Hijri.

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6. *Tafsir Razi*, also known as *Mafatihul Ghaib*, and *Tafsir Kabir*, by Imam Muhammad ibni Umar, Razi (Fakhruddin). He began the work in 595. He passed away in the year 606 Hijri.

7. *Tafsir Baizavi*, by Qazi Nasiruddin Abu Said Abdullah bin Umar Baizavi, in the year 685 of the Hijra.

8. *Tafsir Mudarik*, by Allama Abul Barkaat Abdullah bin Ahmad bin Mahmud Nasfi, in the year 701 of the Hijra.

9. *Tafsir ibni Kathir*, by Allama Hafiz Abul Fida'Ismail bin Umar Dimashqi, in the year 771 of the Hijra.

10. *Tafsir Tanvirul Miqyas* by Abu Tahir ibni Yaqub, Ferozabadi, in the year 817 of the Hijra.

11, *Tafsir Jalalain*, by Allama Jalaluddin, Mahalli, who died in 864, and then the work was completed by Allama Jalaluddin Sayuti.

12. *Tafsir Jamial Bayan*, by Alshaikh Sayyed Moinuddin, bin Alshaikh Safiuddin, in the year 870 of the Hijra.

13. *Durri Manthur*, by Hazrat Imam Jalauddin Sayuti, comprising six parts. He died in the year 911.

14. *Tafsir Abu Saud* ibni Muhammad 'Imadi. He died in the year 982 of the Hijra.

15. *Tafsir Futuhat-i-Ilahiah*, by Shaikh Sulaiman Jamal, who died in 1196 of the Hijra.

16. *Tafsir Fathul Qadir*, by Qaziul Quzzat Muhammad ibni Ali, bin Muhammad Yamni, Sanani, Shuqani, who died in 1255.

17. *Tafsir Mazhari*, by Qazi Sanaullah, of Panipat.

18. *Tafsir Bahri Mohit*, by Allama Abu Hayan.

19. *Tafsir Ruhul Maani*, by Allama Alusi.

20. *Tafsir Sawati-ul-Ilham*, by Alshaikh Faizullah Faizi.

21. *Tafsir Khazin*.

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22. *Tafsir Tabsirul Rahman*, by Ali Mahaimi.

23. *Tafsir Tantavi Jauhari*, a voluminous work, written only a few years ago.

24. *Tafsir Maraghi*, very brief, but very clear. Runs into thirty parts.

25. *Tafsir Quranil Hakim*, by Shaikh Monammad Abdohu.

26 *Tafsir Imam Ghazali* (died 505). Its title is *Yaqutul Tavil*, in forty parts.

27. *Tafsir Imam Raghib*, Isphani (died in 459).

28. *Tafsir Muhammad bin Ali* (died 388). Its title is *Istighna'fi Ulumil Quran*. Comprises 120 parts.

29. *Tafsir Imam Mavardi* (died in 450). This also is a voluminous work.

30. *Tafsir ibni Arabi* (died in 628).

Kashful Zonun is a library catalouge; it lists the names

of 900 commentaries, excluding works which have come later, in India and Pakistan, in Urdu. I have not deemed it necessary to give the names of these works in the list I have given above, since, I believe, that all scholars in the field of *Tafsir* are generally acquainted with them.

Scholars of the past have stated that the main reasons for a great deal of differences in these commentaries seems to be as follows :

1. Some of these commentators have generally kept before them only the Hadith reports from the Holy Prophet. Evidently, where these reports are sound in the chain of narrators, they are valid, and have to be accepted as such. But it cannot be denied that along this reliable material, a great deal of fabrication has taken place, creating confusion in *Tafsir*, where the commentators have accepted weak and faulty reports. What is still more deplorable is that stories current among the Jews have been heavily packed by undiscerning commentators, into their works. For instance, where is the need for such long and elaborate discussions over the name and colour of the dog mentioned with People of the Cave? Or for the lengthy dissertations and stories concerning the piece of beef of the cow in question with which the murdered man was struck? Or the discussion over the length and breadth of Noah's Ark? Or the name of the boy believed to have been killed by *Khizr*?

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Most of this confusion has resulted from Jewish Tradition, carelessly accepted by many commentators, which has greatly lowered the value of their works. Imam Ahmad bin Hambal has actually gone to the length of saying: "Three kinds of books have no proper root or basis: books which deal with Maghazi (minor campaigns and battles of the Holy Prophet); books which deal with Malahim (major campaigns and battles) and works in the field of *Tafsir*." *Itiqan*, Part II, page 179).

Scholars have interpretted this verdict of the Imam to mean just this that a large number of works, embodying such

weak reports, are not based on sound material. In his *Ghayatul Amani*, Al-Sheikh Abul Ma'ali has written: "The result is that, apart from *Tafsir* by Ibni Jarir, there is no *Tafsir* on which we can rely." (Part I, page 67).

Moreover, when we look at the *Tafsir* of Ibni Jarir we find that he and Ibni Abi Hatim have taken a large number of reports from Ibni Ishaq, from Muhammad ibni Abi Muhammad, from Sa'id ibni Jubair. (*Itiqan* part II, page 188). But we find *Al-Zahbi* saying, in his *Mizanul Itidal* "Muhammad ibni Abi Mohammad, Madani, is not reliable in his reports; no one seems to know who he was, nor what sort of a man he was." (Part II, page 129, Number 1113).

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Ibni Ishaq has been held reliable by Ibni Moin. But at the same time, he says that a report from Ibni Ishaq cannot be taken to be conclusive. Imam Nasa'i, and many other scholars, have held that this reporter is not strong enough. Imam Darqutni has also said that Ibni Ishaq's report is not always authentic Imam Abu Daud has said that Ibni Ishaq a Qadri and a Mutazli. Hisham and Sulaiman Taimi say that he was a liar. Imam Malik has said that he was a *Dajjal*. Abdul Rahman ibni Mahdi says that Yahya ibni Said Ansari subjected Ibni Ishaq to a gruelling criticism. Yahyal Ajab says that Ibni Ishaq used to accept Jewish traditions. Imam Ahmad has said in regard to him that he was a great *modallis*, meaning thereby that he mostly does not mention the source of what he related. (*Mizanul Itidal*, part III, pages 21, 22 and 192)

In the face of the verdict of such scholars, how can we take Ibni Ishaq to be a reliable narrator? It is true, of course, that some scholars have taken a good deal of material from him. But we should remember that these scholars, themselves have laid down a general rule that, where a narrator has been subjected to criticism, in places, also held reliable in others, the correct attitude would be not to accept any material from him.

Thus, when we find that even reports accepted by Ibni Jarir stand in this weak position, on the point of *isnad*, we can form some idea in regard to reports accepted by some commentators without going into the question of reliability.

Again we read : "Ibni Jarir relates a great deal of *Tafsir* on the *sanad* of Al-Sudda, whereas Imam Ibni Mo'in has said about Al Sudda that there is weakness in reports which come from him (*Itiqan*, part, II, page 188). Abu Hatim has said that reports coming from Al-Sudda cannot be taken to be reliable and conclusive. Further, Al-Sha'bi says that when it was remarked in his presence that Al-Sudda had been gifted with a great deal of knowledge in regard to the Holy Book, he said : "Yes, not knowledge of the Holy Quran, but ignorance in regard to it." Abdul Rahman, ibni Mahdi has said that he (Al-Sudda) is weak. Juzjani has said : "Mu'tmar told me, what he had heard from Lais, that there were two great liars in Kufa. One of them is dead. One was Sudda the other Kalbi."

All this evidence bears out that even in the *Tafsir* of Ibni Jarir we come across weak reports, and reports from people who are known to have been liars.

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In The Company of the Promised Messiah

(XXIV)

Ch. Ali Muhammad B.A.B.T.

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The Year 1906

With the beginning of the 20th century the Promised Messiah received a number of revelations from God which were, to all intents and purposes, purely of a political nature. The recipient of the revelations was far from having any inclination towards politics or political movements. But the Word of God informed him of the occurance of certain political events which concerned different nations of the world. We have already discussed in the pages of the Review of Religions, the revelation of God ایک مشرقی طاقت اور کوریا کی نازک حالت (An Eastern Power and the critical condition of Korea) as well as the events that led to the rise of Japan to be a Power of the East and the critical condition of Korea under the imperial Japanese government from 1905 to 193 . Korea no doubt, threw off the Japanese yoke after world war II but still it is being trodden down under the rival forces of imperialism and communism and the unification of the two Koreas seems to be as distant as before.

In February 1905 the attention of the Promised Messiah was drawn to the completion of the Brahin-i-Ahmadiyya which lay in abeyance for the last 21 years. So he wrote part 5 of the book consisting of an introduction, two chapters and an addendum. In a long but charming Urdu poem he gave a detailed description of some of his prophecies, which frequently allude to to زلزله عظیمه (a tremendous shaking, an upheaval). Says the

Promised Messiah : "The word زلزله (an earthquake) frequently occurs in the revelation of God but I cannot with certainty apply it to the ordinary shaking of the earth. It is possible it might might be a great catastrophe, the like of which the world may not have seen before, or it might be a universal calamity causing unprecedented death to human beings and the razing to the ground of lofty buildings." The great prophecy was fulfilled when war broke out between Germany and England on August 4, 1914. In no time it developed into a World War and engulfed the four continents. It continued till November 11, 1918. There was a tremendous loss of life and property. Human blood flowed like water. Old mighty empires were obliterated from the surface of the earth. The Czar of Russia was perhaps the worst affected of all the ruling dynasties of the world. The word of God predicted a tragic end of the absolute monarch of Russia. Who does not know the tragic end, Czar Alexander met at the hands of the Russian Bolsheviks on July 16, 1918. Hence the prophecy زار بھی ہوگاتو ہوگا اس گھڑی با حال زار (Even the Czar himself will be in a pitiable condition on that day), saw its fulfillment verbatim et literatim.

On January 15, 1906 the Promised Messiah received the revelation.

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تزلزل در ایوان کسری فتاد

(An upheaval took place in the palace of the کسری, Shah of Iran). Under the absolute but benign rule of Nasir-ud-Din Shah of Iran (1848 - 1896) modernization of Persia took place in a number of ways such as the introduction of the electric telegraph, a postal system, the establishment of a college in Teheran where sciences and other subjects could be studied on modern lines, the growth of the press and the construction of roads for wheeled traffic. (Encycl. Br. page 683). But growth of modernization also gave rise to the demand for political reforms in the country. Shah Nasir-ud-Din refused to accede to the popular demand for constitutional reforms. He was assassinated in 1896. His son Muzzaffar-ud-Din ascended the throne in the same year. After

acession to the throne the demand for reforms grew rapidly. The agitators demanded a constitution for the country. The new king yielded to the demand and the first Majlis was convened in October, 1906. A committee of experts drafted the fundamental law of the constitution which was signed by the dying king on December 30, 1906. Five days later the king died. Had he lived longer the constitutionalists could possibly have succeeded in getting a constitutional form of government for the country. The new king Muhammad Ali shah took a solemn oath to preserve the independence of the country, the rights of the people and to observe the fundamental Law of the constitution.

But the Word of God predicted an upheaval in the palace of the Shah. The young king was bitterly opposed to movement of reforms in the country. He ordered his artillery to bombard the Majlis building, killing and wounding a number of deputies. Many others were siezed and executed. This outrageous action on the part of the shah was a signal for revolts in the country. The nationalist forces were too strong for the king to subdue. Fearing for his life, the king took refuge in the Russian Legation. The Majlis deposed the king who who fled to Russia and lost his throne. The prophecy saw its fulfillment within $3\frac{1}{2}$ years of its publication.

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The partition of Bengal 1905 and its revocation in 1911

Lord Curzon, (1898 - 1905) was the youngest of all the Indian Viceroys and most brilliant proccnsul that the British government had ever sent to India to control the destinies of the Indian masses. During the tenure of his office he became firmly convinced that the province of Bengal was too unwieldly to be administered properly by a lieutenent - governor. He therefore in February 1905 proposed a scheme to the Secretary of State for India to partition the province of Bengal into Eastern Bengal and Assam (as one province) and west Bengal. The scheme met with the approval of the Secretay of State. The proclamation of the formation of the

new province was made in September, 1905 and the province of Eastern Bengal and Assam came into being on October 16, 1905.

The partition of Bengal was regarded by the Hindus as a vivisection of the Hindu nation and the beginning of Muslim separation from the Indian nationhood. The Indian National Congress strongly protested to the Viceroy to annul the partition but Lord Curzon was adament. Protest meetings were held in different parts of India. Resolutions were passed to boycott British goods. British officers were murdered in cold blood. The agitation spread like wild - fire throughout the country. Protests were carried to the British parliament but to no avail. The partition was declared to be a settled fact, which could not be revoked. The successive Viceroys, Minto and Hardinge, supported the action of their predecessor. During the succeeding years the agitation apparently slowed down, but it gave rise to ideas of anarchism and sedition in the country. But a strange calarion call was heard from an unknown corner of the Punjab - Qadian that پہلے بنگالہ کی نسبت جو حکم جاری کیا گیا تھا اب ان کی دلجوئی ہوگی "As to the order previously issued about Bengal now they will be conciliated". The words of the prophecy were as plain as plain could be. It foretold that the partition would be modified in a manner that would go a long way to give satisfaction to the Bengalees. But apparently, the stiff attitude of the British Indian government vis-a-vis the partion of Bengal gave no hope of the reconsideration of the question. Even the Hindu press decried the prophecy and in the face of the stiff attitude of the British government described it a cry in the wilderness. But the Word of God could not be changed. Let us see how the prophecy came to be fulfilled.

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King Edward VII died in 1910 and was succeeded on the throne by his son George V as the 'king - Emperor'. **The Englishman** of Calcutta was the first to suggest that the new king should visit India and there be crowned Emperor. The suggestion gradually matured. The Secretary of State for India and the Viceroy were both of the opinion that to put a stop to

the Hindu agitation in India it would be advisible to annul the partition of Bengal and to transfer the Capital from Culcutta to Delhi, the old capital of India. The king himself declared that he would visit India and be crowned as Emperor in Delhi.

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The Delhi Durbar 1911

The coronation Durbar was held on December, 12, 1911 at Delhi amid brilliant pageantry. The king and Queen were seated on a throne prepared for the purpose. After Lord Hardinge, the Viceroy read out the address, the King himself rose from his seat and in a clear voice announcod among the wonderous applause of the durbaris (courtiers) that the partition of Bengal had been annulled and that Delhi and not Calcutta will be the future capital of India. He further remarked that "it is our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of our beloved people." The Hindus in general and the Bengalees in particular rejoiced at the proclamation. The prophecy of the Reformer of the day came to a clear fulfillment. What was taken to be an immutable verity was revoked in an instant. The Bengalees were consoled to their hearts' content. Strange are the ways of God and we simply wonder at them.

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

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